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Inadequate as this account is, I prefer to leave it so rather than to blur it by trying to include too much detail. The book itself, I must remark, is not at all the kind of book that is made long by mere repetitions of generalities. The doctrines of the thinkers criticized are first effectively expounded, and then examined, not in relation to a standard position set up at the beginning, but to actual movements, social, economic, and political. The whole is pervaded by that clear and positive sense of fact sometimes held to be characteristic of the Italian mind. As an example of this, I may mention the criticism of Spencer's generalization that progress is from militarism to industrialism; each of these phases having a whole set of coördinated features. Professor Dallari notes first that the doctrine is a legacy from Saint Simon and Comte; then that it has, for the present at any rate, been falsified by events, as the philosopher came to see. Next, assigning the causes, he shows that the recent intensification of European militarism would have been impossible without intensified industrialism for its basis, and that this remains its necessary accompaniment. Proceeding afterwards to discuss the prospects for the future, he points out how little there is to confirm De Greef's view that the strong State can be dispensed with because agreements between groups will be peaceful and no longer dependent on readiness for war. When we look at concrete reality, we find a world still full of possible causes of conflict. For each people to hold its own, just as for liberty of internal development, a State fully unified and disposing of the means of rapid action with the minimum of obstruction is more needful than ever. Of course we may speculate on modifications of human nature that would make all requisite agreement spontaneous and all authority of the State unnecessary; but in no future that can be foreseen is the need for the unified State and its order of legal command likely to become less.

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CORRUPTION IN AMERICAN POLITICS AND LIFE. By Robert C. Brooks. New York: Dodd, Mead & Co., 1910. Pp. xv, 309.

The purpose of this book is to examine in a more cool and systematic manner the corruption in American politics and

life which has called out so much literature of exposure and denunciation during the past decade. There is no question as to the need for studies of this sort. We know comparatively little as to the actual moral standards of any groups except the few with which we are immediately connected. The various popular attacks have shown some of the more spectacular types of corruption, but we have no data for knowing how widespread the evil is. The subtler forms elude us. We sometimes mistrust that the cruder and illegal manifestations of corruption are relatively unimportant in comparison with the less obvious types which, for ought we know, lurk in our whole organization of business and government. Many forms of the evil, such as tax-dodging, are so general as scarcely to be regarded as wrong. Others, such as the definite bribery with cash of legislators or other public officials are generally condemned. Is the proper inference that we are corrupt as a people, and only select for condemnation the particular kinds of corruption which do not tempt us, or is there some other interpretation? It is as hard now as it was in the days of Burke to frame an indictment against a whole people. Hence to make an analysis of corruption, of its essence and causes, even though this analysis is only tentative and in many respects sketchy, is an important contribution. Professor Brooks has not attempted a quantitative study, nor has he followed out causes of corruption with great thoroughness. His work is rather a series of essays upon certain broad aspects of the problem.

The first chapter on four "Apologies for Corruption" has already appeared in this JOURNAL. The nature and history of political corruption are treated in the second and third chapters, and these are followed by descriptive studies of certain aspects of corruption in the fields of the professions, journalism, higher education, business, and politics. The question of campaign contributions receives special attention. Corruption in business, on the other hand, is treated rather hastily, and many of the most interesting points are not touched upon. One would like to know, for example, how general the custom is of giving special bonuses to buyers, and how many of the customs condemned in politics are the common methods of business. Some of these are referred to, but it is quite possible that much light would be thrown upon the political situation if we could have more analysis of 'business methods.' It is sometimes said

by the labor unions that they have learned all their objectionable policies from capitalists' organizations. As a matter of social psychology, and ultimately of social and political reform, it would be desirable to know how much there is of imitation and how much of originality in political life.

Corruption is defined by Professor Brooks (p. 46), as "the intentional misperformance or neglect of a recognized duty, or the unwarranted exercise of power, with the motive of gaining some advantage more or less directly personal." The moment that we have thus defined corruption, it is evident why it is in the author's phrase a "persistent problem." It is also evident why the line between legitimate and illegitimate exercise of power is difficult to draw sharply, for most persons act from mixed motives. Few public measures are conceived and promoted purely from interest in the public good. Motives "of gaining some advantage more or less directly personal" enter into every election, and into most legislative measures. And on the theory that society is made up of individuals or groups, it is very plausible that to serve the interest of a given group will serve the interests of the country. Why then should liquor interests hesitate to use power to promote their own prosperity, or railroads to exercise influence for the appointment or election of favorable judges, or insurance companies to defeat hostile legislation? The situation is further complicated, as Professor Brooks points out, by the fact that certain preferences on personal grounds, which are called corrupt in political life, are common and even approved in business and family groups. The current morality does not condemn all forms or degrees of private interest. City elections show that many groups of citizens vote for private or group interests,—some because they compare their own stake in the public welfare and in the smaller group and deliberately prefer the latter; others because they cannot as yet grasp the idea of public welfare in any other sense than as a means of bringing immediate good to themselves or their kinsmen and neighbors. The courts lay down the principle that the taxing power can be used only for what is primarily a public purpose. But that any kind of political power, whether that of legislation, or of administration, or of suffrage, is only to be so used is a position which has yet to gain entrance into the minds of many.

So long as this failure to grasp the conception of a public

good exists, we shall always have a persistent problem. There is no hard and fast line between rewarding party workers with public jobs,—whether these jobs are in the city street department or in postmasterships,—and rewarding legislators with a sum contributed by business interests. And the notion that we can hold public officials to a distinct code of morality on this matter and require that they alone shall be single-minded servants of the public while private citizens may use a variety of pressures and influences to get public favors, is fatuous. Nevertheless, the author's historical account of certain of the leading forms of corruption in the past, is on the whole encouraging, for it shows how the conception of public interest has gained recognition in many fields, and how several types of corruption at least have been overcome.

It is a welcome sign that ethical analysis and treatment of public morality is not to be left exclusively to the magazines. The part of the academic teacher is doubtless a very different one from that of the popular writer, but thus far there has been a striking lack of publication of the more scientific sort. It is not creditable to teachers of ethics, that the studies which have thus far appeared have come largely from other departments. It is to be hoped that the political scientists and economists will not be left alone in this good work. This volume, the deficiencies of which in point of comprehensiveness and thoroughness the author himself doubtless would be first to admit, should provoke more intensive study, and it is to be hoped that the author will himself contribute such materials.

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DEMOCRACY AND THE OVERMAN. By Charles Zueblin. New York: B. W. Huebsch, 1910. Pp. 217.

That Mr. Zueblin has the true journalist's instinct for striking headlines is shown in his chapter headings (The Overspecialized Business Man, The Overestimated Anglo-Saxon, The Overcomplacent American, The Overthrown Superstition of Sex, The Overdue Wages of the Overman's Wife, The Overtaxed Credulity of Newspaper Readers, The Overworked Political Platitudes, The Overlooked Charters of Cities) as well as in the general title under which these eight rather disparate essays